

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, FEBRUARY 14, 1901.

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We rejoice with the Grenada church in their continued prosperity. Theirs is a strong church, and theirs, a good pastor.

The Southern Baptist Association will hold its next session in the city of Richmond, March 20, 21 and 22. Richmond is a good place to hold such a meeting, after we of the West get there.

The editor in company with a number of other brethren started at 5 o'clock this morning for a few days trip to Gulfport, the southern terminus of the Gulf & Ship Island Railroad. The editor may have something to say in next week's issue concerning the trip.

Rev. G. W. Bachman, of Winona, has our thanks for a copy of the Minutes of the thirty-first session of the North Mississippi Conference. The book is neatly gotten up by the News Job Office, of this city.

John D. Rockefeller has been elected for the twenty-second time superintendent of the Euclid Avenue Sunday School, in his church, Cleveland, Ohio. He is about as good in running a Sunday school as he is the oil business.

Among our many recent visitors, were Rev. J. L. Finley, Williamsburg; J. W. Mathis, Hazlehurst; W. S. Gordon, Pickens, Bro. Underwood, Kossoh, H. F. Sproles, Vicksburg; J. B. Quain, Clinton; Prof. C. H. Brough, Clinton.

President Green, of William Jewell College, says that seventy-five per cent of the ministerial students of that institution comes from the country churches, which makes a better record for the town churches than was thought at first, in the way of turning out preachers.

Pastor Yarborough hopes to hold a thanksgiving service, next Lord's day, in the First Baptist Church, Jackson, expressive of our gratitude to God for enabling the Baptists of the State, by the generous aid of the Home Board, to liquidate the indebtedness which had so long been resting upon the church.

Through the courtesy of its author we have received a copy of Church Government, by J. B. Moody, D. D. It is printed by *The Baptist and Reflector*. It is a very solid document. It is something that every young Baptist could profit by reading. Send ten cents to the author, Hot Springs, Ark.

It is said that one thousand people received more or less bodily injury at the Queen's funeral the other day. The horses that drew the gun carriage (strange kind of funeral car for a dignitary like the Queen) on which the body was carried frightened and almost ran away—they were taken out and men from the navy drew it to its destination.

Patriotism and the Moral Law, by L. T. Chamberlain, is a booklet of 36 pages. The author strives to show that all supposed patriotism is not real patriotism, since some is in antagonism to the moral law. He points out that nothing is real patriotism that is violative of the moral law. Published by The Baker & Taylor Co., New York. Price 25 cents.

"Farmers' Guide," is the name of a book, and as its title indicates, is a guide to farmers in the cultivation and fertilization of all crops typical to America. This book is handsomely bound, profusely illustrated, and every farmer should have it in his library. It can be had without charge from the German Kali Works of 93 Nassau St., New York City, N. Y.

We have received Colonel Money's speeches in the United States Senate, on The Army Bill and on The Effect of the Canteen on the Improvement of the Army.

We endorse the Senator's position on the Army Bill, that we do not need a "large standing army," but differ from him on the "Canteen."

The average life of a total abstainer from intoxicants is 13 years longer than that of the moderate drinker. The American Temperance Association is the only company in this country, which gives low premium rates on account of good habits. If you are at all interested on the subject, write the Southern General Agents,

J. M. SPRUILL, & Co.
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Port Gibson.

This is February 9th, 7 o'clock p.m., and Rev. Sid Williams has held three gracious services. The Lord is here. Greatly present this afternoon at 3 o'clock. Pray for a gracious favor to Port Gibson now.

Sunday 6 p.m.—The Lord was greatly with us today; three additions to church at morning services, good congregation at 3 o'clock service. Let Mississippi pray for us now.

J. E. PHILLIPS.

The spur track from the I. C. road up Hamilton Avenue to the new Capital site is about completed, and ready to bring in material for the new building. Excavation is progressing for the foundation of the building, and things really look as though we should soon see the masonry begun. It is a great undertaking; and the foundation should be very carefully looked after, that it shall have the uniform strength necessary to sustain the weighty superstructure.

An old Scotch woman said of three successive ministers in her church: "Our first minister was a man, but he was not a minister; our second was a minister, but he was not a man; and the one we have at present, is neither a man nor a minister." One of these three things is often too true of ministers. The minister ought to be both a man and a minister.—*Baptist and Reflector*.

Of course if it is true at all it is "too true." But we do not believe it is very often true—in Mississippi, or Tennessee either, as for that, or anywhere else. A set of men more manly than the set called preachers can not be found on the whole earth. When one does go wrong though, enough fuss is made about it to leave the impression that not a manly one was left. We repeat, and with all the emphasis we can command: *Preachers are a manly set*;—it is the verdict of all ages. In connection with this, we reproduce the following from *The Watchman*, and commend it to all the brotherhood:

Mrs. Nation has been joined in her work of smashing the saloons in Kansas by Mrs. Lucy D. Wilhoit, Miss Lydia Muntz, Mrs. Julia Evans and others. Mrs. Nation's motive is a proper one; and her course, though anomalous and radical, will no doubt be productive of great good, in awakening the sleeping energies of Prohibitionists. There can be no difference of opinion among Prohibitionists, that we are all entirely too careless and negligent of our duty.

Right or wrong, wise or foolish, just as you wish to call it; but Mrs. Nation succeeded in having all the saloons of Topeka, close up, and promise to go out of the wicked and, in the State, unlawful business. If Kansas had not had a Prohibitory law, which all the saloonists and officials were violating, they would have jailed her at once, which she knew, being a lawyer and the wife of a lawyer. But lawbreakers, as they were, they could not lay hands upon her. Great good will come of it, for the cause of law and order. In the mean time, here is a note of warning to all who are in office, to enforce the law, which, if it had been done in Kansas, would have prevented any such raids as we have been reading about.

Our Salvation From Sin
PART II.
S. S. W. SIBLEY.

In the believers delivery from sin, there can be no doubt in any mind but that such salvation is accomplished through a joint participation of Father, Son, and Holy Spirit. This joint-work is known to Bible students as the covenant of grace, the parties of the covenant being Father, Son, and Spirit, while the stipulations of the covenant, is the part that each person of the Trinity performs in the salvation of a covenant people. That the chosen, the saved are not parties to the covenant of grace, except as they are represented by the persons of the God-head. To make the sinner a direct and prime party in the covenant of grace, would be to change the covenant of grace into a covenant of works. From a God-ward view, the covenant of grace is a covenant of works; from a man-ward view, it is a covenant of grace. The blessings of the covenant of grace belong to the covenant people; the work of the covenant belongs to God. In this way, salvation is of God, and by grace through faith, but in no other way can it be. Moreover, when this distinction is discovered and accepted, great advancement will have been made in understanding the plan of salvation. Salvation from sin will then mean something.

The work of the Father in our salvation from sin viz., *curation*, was presented in a former article. In this, the work of the Son will be considered—not apart from the Father and Spirit, but in covenant with them. Hence, the

MEDIATORIAL WORK OF CHRIST

will be the burden and soul of this part of the discussion of our salvation from sin.

We are taught in I Tim. 2:5 as follows: "For there is one God; one Mediator also between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." In this Scripture, we are taught the unity of God, and the mediation of Jesus Christ; hence, the writer is not without a foundation for his subject.

A mediator is a go-between. In this instance, Christ stands between God and men. For what purpose? Unquestionably to perform the office-work of a mediator. In the work of a mediator variance is expressed or implied. In a state of reconciliation, mediation is unknown. The mediatorial work of Christ, therefore, implies and contemplates variance, disagreement, and even enmity between God and men. Hence, Paul's strong pleading: "Be ye reconciled to God." Again: "God is in Christ reconciling the world unto himself."

The work of Christ in our salvation from sin, as Mediator, is threefold: that of prophet, priest, and king, i.e., He has combined the work of these three offices into the one work of mediation: or, we might say, that He mediates between God and men by teaching, by saving through sacrifice, and by ruling as God-man.

1. Prophet. In this office Christ is God's mouthpiece to declare His will to us—not

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to foretell future events merely, but to unfold to us the purposes of God's mercy and justice toward us as a last, sin-cursed race. Listen to the voice of God on the Mt. of Transfiguration: "This is my beloved Son in whom I am well pleased; hear ye him." Again:

"In these last days (G d) spoke to us by his Son," Heb. 1:2. Now let the great Teacher explain: "The words that I speak to you I speak not of Myself, but the Father who dwells in me, He does the works" John 14:10. God teaching us through his Son, is the lesson for us. The Son between us and God, hearing what God says, and then telling it to men. Why so? Because faith comes by hearing, and hearing by the word of God. This is God's way of letting his covenant people know of the great salvation provided for them from the foundation of the world. Through the gospel, Christ brought life and incorruption to light. He made known to the chosen the joint work of Father, Son, and Spirit in the covenant of grace, and made plain the conditions upon which every covenant soul would be accepted under that covenant: viz., "repentance towards God, and faith towards Christ." He spake as never man spake; for he spake with authority, and not as the Scribes and Pharisees." The poor had the gospel preached unto them, and Jesus preached it as mediating prophet. He declared himself to be the way of life for all believers. Blessed life!

2. Priest. In our Lord's priestly works, we find the very heart of his mediatorial work in our salvation from sin. He came to save, hence he must make known his mission to the children of men, and then he must answer to the violated law for their sins. The chosen of God were under law. They were not different from the rest of the race. Their sins must be answered for, the law cannot excuse them; its penalty must be met, which means eternal ruin unless the law is satisfied in a way consistent with the righteousness of its Giver.

"Cursed is every one who continues not in all things written in the book of the law to do them." In this Scripture, we are taught the unity of God, and the mediation of Jesus Christ; hence, the writer is not without a foundation for his subject.

The race did not continue; the curse came upon all to condemnation; death passed upon all for that all had sinned. Who can save? Jesus only, for He is Heaven's Great High Priest-Priest of God, and priest unto his covenant people, he made a victim of himself under the law to save them from its curse. He had human body, and in that body he died in order that he might save his people. "Who bore our sins in his own body on the tree." The Lord laid on him the iniquity of us all." What now? "There is, therefore, now no condemnation to them that are in Christ Jesus; for the law of the Spirit of Christ has made me free from the law of sin and death."

What then? Our salvation from sin is due to the atoning merit of Jesus' blood. Here the covenant price is paid, for we are bought with a price. "Neither is there salvation in any other." "He is able to save to the uttermost all who come unto God by him." As Priest he saves his people by the sacrifice of himself. Wonderful substitution!

3. King. While Jesus is Prophet to teach, Priest to save, He is King to rule and govern

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during the process of salvation from sin—salvation not being considered final until glorification. In a sense, we are saved upon faith and justification, i. e. We have the earnest of salvation which insures the whole, but until body and spirit are glorified, we are not beyond the realm of sin and sin's influences, hence not saved from sin. The rule of Christ as Mediator will continue until all is done. Then God will be all and in all. Glorious Mediation.

Delta Workers' Conference.

(J. R. G. HEWLETT, CORRESPONDENT.)

Bro. M. R. Cooper, pastor at Belen, Jones-town and Tunica, writes that he is very much encouraged in his work. He preached to the largest congregation that has been in Tunica since the dedication of the church. Bro. W. W. Powell was elected deacon. Bro. Powell is to be ordained on the 3rd Sunday in March. May the Holy Spirit direct him in o a life of consecration and usefulness.

Prof. S. C. Mitchell, of Richmond College, preached at Jon-stown last Sunday morning, February 3d, being followed in the evening by the pastor who preached to an exceptionally large congregation. Bro. C. reports one addition, by letter, to the church at Belen, and also states that the preaching service, the Sunday school and weekly prayer meetings are attended by large congregations.

Bro. E. D. Solomon, pastor at Gunnison and Clarksdale, also preaching at Oak Ridge, six miles from Clarksdale, is doing a good work. The membership at Gunnison increased from twelve to twenty-eight, eleven being by baptism, during last year. They have a beautiful little house of worship, but are still in debt \$400. For this reason, their contributions to missions have been small. The church at Clarksdale is prospering far beyond the expectations of its pastor. Congregations are increasing, membership is becoming more interested, plans have been adopted for building a house of worship, and \$1,700 have been raised to begin the building. The auditorium will be 40x40, the Sunday school room 17x30, and the pastor's study 11x9. The building will cost between twenty-five hundred and three thousand dollars, and is expected to be completed in four months.

Oak Ridge church is composed of a noble little band of workers with an evergreen Sunday-school. In addition to what I have reported, Bro. S. writes:

"During the month of January I made sixty-four visits, preached fourteen times, made four Sunday school addresses, two addresses at public schools, and taught a negro institute four hours per day, for five days, with an average attendance of twenty-two negro preachers."

May God's richest blessings rest upon Bro. Solomon's work.

The contributions of the Greenville Baptist church, for January, 1901, for foreign missions, was as follows:

From church collection	32 80
From Ladies' Aid Soc.	10 00
From Sunday school	5 36
Total	48 16

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This is an increase over January of last year of more than 33½ per cent. Bro. Burr is a good pastor, and has a plan for benevolent work that is worthy of the consideration of any pastor.

"Last but not least" Bro. J. B. Lowrance, pastor at Greenwood, reports the following contributions for December 1900, and January 1901:

State Missions	\$25 00
Improvements	151 00
On pastor's home	600 00
Confederate Home fund	18 00
Orphans Home, by S. S.	25 00

Total \$919 00

Contract for pastorage has been let. The building will be completed in about one month, and will be valued at \$2,000.00. Bro. Lawrence makes the following statement: "Sunday school good. Prayer meetings and church services well attended. Have crowded house on Sunday evenings and a full house in the mornings. We are in good spirits and pressing forward for the Master."

I am truly thankful unto God for the advancement that is being made in the Delta work.

Brethren of the hills, remember, in your talks with God, the delta work; help us according to your ability, and come to see us when you can. We will give you a hearty welcome and you will return to your lofty places of abode with quite a different opinion of "the swamps," feeling that you have been drawn nearer to God by coming in contact with such a noble people as may be found in "the delta of Mississippi."

Cleveland, Miss.

Aberdeen.

Evangelist E. B. Miller, of West Point, has just closed a gracious meeting at the Aberdeen Baptist church.

The meeting just "broke out" on us, and the Lord hath done great things for us.

How did it come about? Well the pastor was indisposed and sent for his preacher friend to come and supply for him the third Sunday in January.

He came, and our souls feasted morning and night.

The Spirit seemed to say, don't let him go till you have heard more of my message to the churches.

When the pastor's impressions were made known, it became plain that the Spirit was leading other hearts, and after a short conference it was unanimously decided to continue the revival which had in fact begun.

After a week, the interest was such that we continued the services another week, and Sunday night closed one of the best meetings the town has had for several years. Our church has been made stronger in doctrine, in spiritual power, and in numbers.

The influence of this meeting will be far-reaching in its effects, and we confidently believe that a brighter day is dawning for the moral and spiritual life of our town and churches.

Our own people and Christians from other churches, many of whom have been blessed in the meeting, cherish the warmest affection

for our brother, who has given us a clearer vision of the Christ and led us to love his word and will more than ever before.

I thought we could not spare our brother from the pastorate, now I feel that we cannot spare him from this wider field of usefulness he has just entered.

A successful and beloved pastor a number of years, an earnest student, a safe and fearless expounder of God's word, imbued with great spiritual power; surely he is unusually well qualified for the work he loves so well.

It has been a source of joy and spiritual help to have in the pastor's home our brother and his noble wife, who did us such good service in the meeting.

C. T. KINCANON.

Mob Law.

W. H. PATTON.

I am opposed to mob law, and it pains me to see it growing in the United States so rapidly. It commenced for assaults on our women, but it has grown until negroes are lynched for murder, arson, attempted murder, and it will soon be for most any frivolous crime; and it will not stop at the color line; a white man will have no protection to his life. Instead of a trial by a jury, he will be murdered, and every man that participates in the lynching is a murderer. I admit that so many men being turned loose by the courts, on technical loopholes in the law. It is being so hard to convict a man in our courts, often men are on the jury to cause mis-trials or score a verdict of man-slaughter as a compromise or acquittal. I have been surprised to see the verdicts of juries lately, but it is better to have one murderer fail to get justice than to have a hundred man-made murderers. The following is a clipping from the *West Point Leader* with an extract from a speech by Hon. A. F. Fox, on the apportionment bill, known as the Crumpler bill:

I believe the house of God to be too sacred for foolishness, such as decorating the church for marriage purposes, all of which I believe to be wrong; not that I am opposed to marrying in churches. I believe it to be right, provided the contracting parties love each other; and in case they do not love each other, then it is a desecration of the house of God. When man and woman love each other, that marriage is recorded in heaven; if not, it is legalized adultery. The good Book teaches us that no adulterer shall inherit eternal life, so let us call things by their proper names. Fair play.

JOHN W. MATHIS.

At Scranton.

The Baptist church at Scranton has enjoyed a very excellent meeting of eight evenings, eight sermons, five professions and baptisms. One restored and four united by letter. One approved and awaiting baptism. The house was well filled each evening. One Methodist said Joe Jones never succeeded in getting such crowds out to church. As a rule small attendance greets the minister anywhere on the Coast. Rome and her offspring has much strength in this section. We now have sixty-two members visible. Much encouraged and hope to be able to build a parsonage in the near future and locate a pastor. Pray for us, all ye saints.

B. L. MITCHELL.
Moss Point, February 5, 1901.

Questions and Answers.

Bro. Engineer, of Good Hope, Miss., asks: "Would it be wrong to accept a position as a railroad engineer, not to run on the Sabbath except in cases of emergency?"

No, it would not be wrong, if the condition is just as you state it. If it is an "emergency," If, we mean by that, something occurring unexpectedly, and which must be promptly met in order to prevent great destruction of property or life. In that case, one might innocently run a train on Sunday, "For the son of man is Lord even of the Sabbath day." What He sanctioned, therefore, may be innocently done. See Mat. 12:1-5.

An Approval.

The last number of your paper paid me for my subscription for one year.

Thank God for a few brave men, such as W. L. A. Sirburg, who have the moral courage to tackle the lion in his den. Now I am a friend to the woman; to prove it, I have been married three times, and would have been the fourth time had the woman been true to me. No man loves a woman more than I do in her place, but when it comes to making merchandise out of the house of God, such as church fairs, oyster suppers, old maid conventions, donkey parties, and making a kitchen out of God's house, then I am in favor of relegating all such to the rear. I believe every member of the church should pay his proportionate part of the expenses to keep up the church.

I believe the house of God to be too sacred for foolishness, such as decorating the church for marriage purposes, all of which I believe to be wrong; not that I am opposed to marrying in churches. I believe it to be right, provided the contracting parties love each other; and in case they do not love each other, then it is a desecration of the house of God. When man and woman love each other, that marriage is recorded in heaven; if not, it is legalized adultery. The good Book teaches us that no adulterer shall inherit eternal life, so let us call things by their proper names. Fair play.

JOHN W. MATHIS.

4
Joseph Woodruff Bozeman, D. D.

BY JOHN L. JOHNSON, D. D., LL. D.



"If we can find solace anywhere for our grief at the loss of those we love, it is in the contemplation of the life whose days have been given to our spiritual enrichment, whose teachings and examples are a noble legacy to those who inherit them."

JOSEPH WOODRUFF BOZEMAN was born in Lowndes county, Alabama, November 1, 1833. His father, Jefferson R. Bozeman, was a native of North Carolina, and traced his ancestry to Holland. His mother, whose maiden name was Matilda Woodruff, was a South Carolinian of English and Irish descent. In 1838 the family removed to Winston county, Mississippi. Joseph was the eldest of the children, of whom there were eight, and, as the father was a man of moderate means, he worked regularly on the farm during the years of his minority.

But while he drove the team afield, or guided the plow as it turned up the fresh soil, his heart hungered for opportunities greater than those afforded by the schools of his neighborhood. And so, when released from farm work, he entered seriously and with enthusiasm upon the task of getting an education. The average American boy is not born rich—but, what is far better for him and for the country—rich blood throbs through his veins, and a broad and ample road lies out before him. And thus it comes to pass that many a voice which in youth was wont to break upon the stillness of the morning air and awake the feathered songsters for their matin service, has afterwards been heard answering steadily the searching questions of great teachers in college or university, and later issuing from the world's high places in tones of authority, or words of wisdom, or exhortation to righteousness.

This "ample road" young Bozeman took, and after he had, by the aid of a relative, and by means acquired by teaching, attended several schools of good character, he went, in the autumn of 1851, to Charlottesville, and matriculated in the academic department of the University of Virginia. Here he remained for three sessions and his course was the typical course of the country boy who goes with limited means but serious intent to a great institution of learning. His life was without a

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shadow; and all his energies were devoted to study. He felt keenly the disadvantages of imperfect preparations and set himself vigorously to overcome them. He did not take a degree; it was not to be expected that with his training he should do so in three sessions. But he left the University lifted into a sphere of thought and life he could hardly have known otherwise than by the experiences of those years, and he carried away with him the most cordial respect of his teachers and fellow-students.

It was in the beginning of Mr. Bozeman's university course that the writer became acquainted with him; and the friendship that began then grew stronger and warmer as years passed by. His picture shows you a man of small stature, dark complexion, black eyes, hair and beard. He was modest as a girl, disposed to silence and reserve, but abundantly prompt when duty or conscience was involved. His perfect guilelessness made him, sometimes, an attractive object for the good humor of his friends. An illustration of this, and at the same time of the high esteem in which he was held, may not be out of place:

In 1858 or 1859, a number of students who boarded, most of them, together, organized a fun-club. Its originators worked hard at books and fit the need of frequent social relaxation and the refreshing that comes from a hearty good laugh. The club was called the "Triple I Society," and had for its badge the now disused silver three cent coin, to which a pin was attached. It met for an hour or so immediately after supper on certain days. Its ritual, elaborated with the prime purpose of confusing new members, was an aggregation of impious nonsense. No one, whatever else he might have, was invited to join it unless he had a high moral character and a first-class reputation for hard work.

Bozeman was elected to membership and notified of the fact; and, suspecting nothing mischievous of the men he saw wearing the little silver coin, he replied in studied and lofty terms accepting the great honor conferred upon him. The ceremony of initiation he underwent in the most solemn manner, concluding his part of it with an address, expressing his estimate of his "Triple I" brethren. It was a scene never to be forgotten by those who witnessed it, convulsed with laughter at his taking so seriously the incongruities and contradictions of the ritual. When later, however, he understood that it was all meant to be a farce, and that in this alone consisted the excellence of its character, his delight was equalled by his surprise, and from that instant he was an ardent supporter of the club.

Not many of its members are living now; some of them still wearing the gray and fill the soldier's grave. The writer can remember only these survivors of that jolly, hard-working company, between whom and Mr. Bozeman there was a mutual and life-long affinity: Jerry M. H. H. M. A. sometime Professor of chemistry in Furman University, James C. Hiden, D. D., recently pastor at Richmond, Va.; J. Wm. Jones, D. D., Chaplain General U. S. Veterans, and Thomas Hume, Jr., D. D., Professor of English in the University of North Carolina. But if there are others, they all, with these just named,

mourn the loss of their beloved brother, and it would be to them a sweet, sad pleasure to lay a sprig of evergreen upon his honored grave.

It seemed the natural thing that Mr. Bozeman should be a minister. As early as 1849 he had become a Christian, and had been baptized by his uncle, the Rev. Nathaniel E. Woodruff. It is the impression of the writer that he was licensed to preach before he entered the University of Virginia, and he was commonly regarded as one whose life was to be dedicated to his fellowmen. There was something about him; something not born of earth, which seemed to mark him for the highest, holiest calling known among men. No one, therefore, was surprised when, on the 24th of April, 1864, he was publicly set apart to the work of the ministry and became pastor of the Pine street Baptist church in Richmond, Va. The ordaining presbytery was composed of those well known Virginia ministers, J. B. Jeter, J. L. Burrows, David Shaver, W. E. H. H. J. B. Solomon, and Henry Watkins. From this time until the heavenly summons came, preaching was his life work and his heart-work. In the stress that followed the Civil War, he supplemented his support by teaching, but he never turned his eye from his high calling; he taught only that he might preach.

In March, 1865, Mr. Bozeman returned to Mississippi. Here he had three pastorates; the first at Lexington, and continuing five years; the second at Aberdeen, lasting nearly ten years; the third at Meridian, where for fifteen years he lived and labored, loved and was loved and honored the more as the years went on. This is the briefest chronicle of his life; three pastorates in one State, thirty years of utterly unselfish devotion, of testimony to his faith in Jesus of Nazareth; of patient, faithful translation into life's epic of his startling, spirit-subduing words: "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." In this thirty years of ministerial life, there was a constantly increasing power and usefulness. At Lexington and at Aberdeen, he was abundantly favored of God, whom men learned to love through love of his servant. But at Meridian his work was greatest, and of that fifteen years, the evening glow, though subdued and mellowed, was better than its zenith brightness. When he took up his work there, there was but one Baptist church in the city, with a membership of some two hundred and fifty; when he laid it down, there were six churches, and the membership numbered about one thousand.

These closing years of his life were years of great burdens and anxiety. Early in the last decade his health began to fail, and his friends loved him the more as they thought of Bright's disease and shuddered. In 1892, the massive structure of the First Baptist Church was destroyed by fire. Plans were at once adopted to replace it with a much more ornate and costly building, and the contract was closed. Presently came the financial crisis, and his members became despondent. To the burden of his poor health was thus added the necessity of increased activity. But

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the heroic pastor shrank not, and in due time he saw the magnificent pile dedicated to the Lord.

Meanwhile, his indisposition increased and his apprehensions were of the most serious nature. He consulted the most eminent physicians at home and abroad. In New York he was told plainly his condition, and urged to prolong his days by withdrawing from the activities of public life. He replied: "What shall I live for, when I cannot preach? I shall preach as long as I live." And so he did, losing but one Sunday from his pulpit. On the morning of February 22, 1895, the end came. Around him was all that earth could give to minister, a loving household, a devoted church, friends everywhere; behind him a rounded life, whose memory could bring nothing but gladness and goodness; before him, Christ and the fruition of "faith made perfect by works." He died; but all who knew him thanked God that he had lived. The attendance upon his funeral was said to be the largest ever seen in Meridian.

While so much beloved at home, he was not unloved abroad. Twice he preached the Annual Sermon before the Mississippi Baptist State Convention, and he was several times Vice-President of that body. In 1878 he preached the Commencement sermon at the University of Mississippi, at which time he was made a Doctor of Divinity by the trustees of that institution. For many years he was a trustee of Mississippi College; and shortly before his death, he was made a trustee of the Southern Baptist Theological Seminary. But, perhaps, the greatest honor he ever received, was from his District Association, which for thirteen successive years unanimously elected him as its Moderator.

Dr. Bozeman was married twice; the first time in 1862, the second, in 1875. His first wife, Mary Ella, was a daughter of Dr. Albert Sneed, at that time one of the leading physicians in Richmond, Va. She died in 1872, during his pastorate in Aberdeen, leaving four children. Of these, the eldest, Albert Sneed, is now a prominent lawyer in Meridian; and the youngest, Jessie, is the wife of Rev. C. T. Kincaid, now pastor at Aberdeen. The second Mrs. Bozeman was Miss Julia Evans, sister of Dr. Evans, of Aberdeen, and of Capt. Joe Evans, late State Treasurer of Mississippi. She is the honored President of the Womans' Central Committee of the State.

It would not be difficult for one who knew Dr. Bozeman, to appreciate the sources of his power. First of all, was his absolute sincerity. This gave to his character the nature of a transparency through which his piety constantly shined with steady ray. He was a joyful captive of his faith, and men never doubted the genuineness of his religion.

When, therefore, he went into the pulpit, he was enraptured with his theme, and men saw in him the messenger of God, and heard him gladly. His life was a breath from the bowers above, his voice a heavenly call.

Dr. Bozeman's alma mater has given to the world many noble sons. How they love her, and how her "wisdom is justified of her

children!" But of them all, perhaps, not one ever loved her more, or received with more grateful heart the lavish endowment of her wealth, than did he. And if life be that which her sons bring to crown her with, hardly one of them has woven about her fair brow a chaplet with brighter hues, for they are the very tincture of the skies.

Several Things.

DEAR BAPTIST:

I see from your types, that information has reached you, that the Twentieth Century has come and that the Nineteenth belongs to the dead past and to the pen of the historian. This is a common report circulated by many papers. There must be some truth in the report, but if the old century died, can we not say, "Blessed are the dead which die in the Lord from henceforth . . . and their works follow them." As I put the receiver of Father Time's phone to my ear, I hear something like this. "Children, I have given another hundred years. Those of my

children that were in the beginning of this closing century, toiled nobly, but under difficult and trying circumstances. They dug deep that their successors might pile high. Their law was faithfulness, and out of their necessities grew many advantages, and they made many discoveries. Hence the old century lengthened life; it lessened pain; it extinguished many diseases; it gave greater fertility to the soil; it multiplied the markets of the world; it gave new helps to the mariner; it gave new arms to the soldier; it spanned great rivers with bridges; it passes over the land on cars that "whirl a long without horses;" it crosses the ocean in ships which sail against the wind; it has annihilated distance and made the different races of men, neighbors; it has guided the thunder bolt from the clouds and transformed it into a "news boy" for men; it has lighted up the night with the splendor of the sun; it has made audible the voice of man without regard to distance; it has lengthened the vision of the human eye, and multiplied the power of human muscle. Civil and religious life have kept pace, and superstition has yielded to revelation. The race has been rescued from the thrall of many enslavements. These are some of its fruits. Now let the fat of the Gospel sweep over the floor, b'low away the chaff, and take the useful into the new century; for, "my children," your advancement and usefulness will depend largely upon the uses you make of these acquisitions. The old has been the Moses to free you from bondage, to lead you through the seas and the wilderness; make the new a Joshua to lead you into the better land.

"Then all the good old hath had
Shall remain to make the new life glad."

Thus speaks Father Time and there is a thrill all along the line, as the brethren bring their trophies from the "old" into the "new."

Some of the letters bearing these tidings in recent issues, will make fine "campaign matter" for

THE NEW CENTURY MOVEMENT.

Notably Bro. Leavell's, Bro. Ratliff's, Bro. Beasley's and Bro. R. A. Cooper's mes-

sages brought from his field. These brethren may have spoken unwittingly as did Caiaphas when he spoke concerning the death of Jesus. The spirit of fidelity leads to conclusions that are not always apprehended. Let the brethren continue the good work, confirming the churches, encouraging the brethren, taking advantage of the time as Paul did of the day of Pentecost. Acts 20:16.

The sun of Baptist success (ion) was darkened by the discovery of 1841 only for a time. It proved to be only an eclipse, though all birds of evil omen began to scream and all ravenous beasts went forth to prey, thinking it to be the Baptist mid-night. Wo to them if they remain abroad as the rays shine forth again! A little turbulence in the shadow of a passing cloud, there is, but there is seen the rainbow of succession which appears by the passing shower, while it is more a pledge, that there shall be no deluge to destroy again what God hath "set up," for "I will build my church and the gates of hell shall not prevail against it" said One who either knew, or did not understand what he was talking of.

When we reflect upon the tremendous assaults the church has withstood, we find it difficult to conceive in what way it shall perish.

He who could forego and predestinate, b'cause all power in Heaven and in Earth had been given unto Him, either did or did not predestinate, that "Unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen." "Go * * * teach all nations * * * and, lo, I am with you always, even unto the end of the world. Amen."

We have seen in our own time, great talents, intense labor, much research, employed in this struggle against Succession, but the Hope and Confidence of the church, even the Lord Jesus Christ, said to his perplexed disciples: "Be of good cheer, I have overcome." "Because I live ye shall live also." "I will come again." "When the Son of man cometh will He find faith on the earth?" "We shall not all sleep, but we shall all be changed." "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

"Wherefore comfort one another with these words." The throne of Succession has not been made vacant, to be struggled for by vain pretenders. So listen not to the siren's voice, as it says "all have equal rights." What a spectacle! A hundred creeds claiming to be right! The church must be one (?) because the denominations are many! Forget not that "unity is essential to truth."

L. R. BURRESS.

That Juniper Grove Council.

Will Bro. Sibley, or any member of the Council, please tell the readers of THE BAPTIST why, or upon what grounds, they rejected or postponed Bro. Varnado's ordination? If I mistake not, the church and the council were perfectly satisfied with the young brother in every respect, except he needed a little more education.

Fraternally,

C. S. CURTIS,

Gallman, Miss., Feb. 11.

THE BAPTIST.

February 14,

Sundays.

BRO. EDITOR:

I want to thank you for your editorial, "The Length of the Sermon." I think it would do good to re-publish it once a month for a season.

When the preacher sets a sermon on fire with the love of God and hurls it at the people those who have any moral earnestness will not trouble about the length.

The supreme need of this century is sin unmasked and the gospel preached.

I like Bro. Bacon's remarks about building churches. But this does not hinder us from helping brethren who are struggling to build up churches at mission points. I wish I could help every such case. But it is impossible now for the calls are beyond my ability to respond.

If Bro. Barnett, et al, will excuse me, I will say that my church's pay the pastor, but only two of them made a final settlement before the year closed.

Calvary finished up the last day of service last year, and overpaid the debt. Monticello also closed up the winter with the year. The others failed to be so prompt because of some slow brethren for whom they were waiting.

Some body tell us how to regulate these slow brethren, please?

In dealing with this question, we should keep in mind the fact that there has been a long neglect of teaching us to business in the Lord's work, with a good sprinkling of wrong teaching.

All things considered our churches do remarkably well. It takes time to correct the mistakes of a century.

Brethren, let us have a great deal of praying and preaching in the interest of missions this year, expecting great things of our people.

Fraternally,
PASTOR.

Notes.

I suggested to some brethren from my four churches that we might support a missionary. They liked the suggestion and we will come so near it this year that it will bring a smile to the benevolence of Secretary Rowe.

Why are so many churches wanting new pastors and parsons wanting new fields? Would it not be better for the church and especially the pastor to try to make the one he has better and not quit the field?

Mr Moody, just before his death, predicted the near approach of a general revival to sweep over the land. Others have thought that they saw signs of it. Let us, brethren, work and pray to bring it about.

As I do not keep pace with all the fashions, I will close without any comment on "A Long Step Forward."

Love to the brotherhood.

J. P. WILLIAMS.

Note from Hollandale.

EDITOR BAPTIST.

This is to inform you and the Baptists of Mississippi that the new church house of Hollandale will soon be ready for dedication. When it is finished it will be one of the prettiest houses of worship in the Delta.

We are old-fashioned over here as Brother Bacon has it for five have not called on the outside world for a dollar to help build this house for the Lord and I do not think we shall do so.

for the day of preaching to come, which is on the 3rd Sunday.

We are marching under the blood-stained banner of Christ and our highest endeavor is to present Christ as One able to save all who trust in Him.

Brethren, pray for us. The greatest thing we need today is a great spiritual revival all over our land. Let us pray for it.

Our college work is moving on nicely. We expect next year to see our president in the new president's home.

Your Brother in Christ,
W. R. COOPER.

Clinton, Miss.

From Bro. Gardner.

DEAR BAPTIST:

It has given me a great deal of pleasure to read of the kindness of many of the churches to their pastors. I was delighted when I read Bro. Lansell's letter from Ebenezer. He richly deserves all that the good people did for him.

Hopewell finished paying the pastor's salary on the first Sunday in December. Some of the noblest people I have ever met are members of this church.

New Providence did a good deal more for the pastor than she promised and then gave him a costly gold watch chain for a Christmas present. These things stir the preacher's heart and really help him to preach better. We will soon have a new house of worship at New Providence. There are some young men and women here who are an honor to the cause of Christ.

I preach at Hamburg on the first and third Sundays. We have good congregations and the prospect is bright.

E. GARDNER.

Liberty, Miss., February 1, 1901.

A Good Meeting at Sherman, Miss.

Bro. Joe Jones, of Cartersville, Ga., began with us the third Sunday in January and preached eleven days and nights. It was a great meeting for the whole town. His object seemed to be to lead Christians to a higher plane of living and show sinners Christ as their only hope.

There was no great ingathering of members, but eternity alone will reveal the good that was done. Bro. Jones' preaching is very simple and plain so that all can easily comprehend his sermons. Yet his preaching is powerful, every word seeming to be driven home to the hearts of the hearers. His sermons abound with illustrations which are apt and forceful, being all the more so as they are nearly all original, having been culled from his experience as an evangelist.

His sermon to men only is the best we ever heard and should be heard by every father and son.

We heartily commend Bro. Jones to the Baptist brotherhood. He reaches men in a way that few men have the power of doing. The interest of the meeting was greatly augmented by the singing which was conducted by that sweet "Singer in Israel," Prof. J. A. Bell, who is without a peer as a singing evangelist.

T. A. J. BEASLEY.

Poplar Springs, Miss.

1901

Addenda to "Reminiscences to the Mississippi Baptist Association,"

Printed in our Issue of Jan. 17, 1901.

P. Culpepper, pastor Gallilee church, and W. S. Culpepper pastor of Zion Hill, and T. C. Chilling

GEO. F. WEBB.

From the Piney Woods.

Perhaps it will be of interest to the readers of THE BAPTIST to read a few lines from the piney woods. I am now living in Lawrence county nineteen miles southeast of Monticello, and three miles from Society Hill postoffice, church and school.

I am serving as pastor of Society Hill church, Lawrence county, Pine Springs church, Marion county, and Ebenezer. Delegates from Salem to the first meeting of the Association, which was held at Bayou Sara, September 26, 27, 28 and 29, were John Stampley and Wilson Bowles; from New Hope, Moses Hadley and John Erwin; from Bethel, John Coulter and Reuben Jackson; from New Providence, Cornelius Whittington and William Causey; from Ebenezer, Ezra Courtney and Hardy Bryan.

Moses Hadley, Moderator; Robert Tanner, Clerk.

Preachers in attendance were: Moses Hadley, Thomas Mercer and David Cooper.

PREACHERS IN THE MISSISSIPPI BAPTIST ASSOCIATION FROM 1806 TO 1847.

David Cooper, Richard Curtis, William Chaney, Moses Hadley, Bailey Chaney, Elder Haregail, Barton Hanion, William Owen, Ezra Courtney, Thomas Mercer, David Snodgrass, John Woods, John Atkins, L. Scarsbrough, Howell Wall, J. Smith, Henry Humble, George W. King, William Berry, William Cooper, Carter Tarrant, Nathan Morris, Josiah Flowers, Benjamin Davis, J. A. Ranaldson, J. Lee, Charles Felder, Samuel Marsh, James Cain, D. McCall, E. Estes, S. A. Iron, Asa Mercer, D. Collins, Shadrack Coker, W. Balfour, Norvel Robinson, J. Russell, J. Harvey, S. Cooper, G. Tilman, Jesse Young, Zachariah Reeves, Roland Wilkinson, Jesse Crawford, H. D. F. Roberts, Thos. M. Bond, James B. Smith, W. B. Wall, Howell Wall, Jr., Eld. Muilens, W. H. Anderson, A. W. Pool, Fredrick Clark, Hamilton McKnight, Moses Seal, Wilson Clark, C. Magee, J. D. McFarland.

FROM 1848 TO AND INCLUDING 1857.

William Thompson, T. Kingsbury, Elihu McCaa, M. W. Crestman, M. S. Shirky, William East, J. H. Smylie, William Whitney.

FROM 1858 TO AND INCLUDING 1859, AND ON TO 1899.

S. S. Relyea, S. W. Bullock, Elijah Young, W. M. Stambrough, L. A. Duncan, W. Green, W. W. Kepp, S. Buffkin, H. Williams, C. L. Oliver, W. H. Bailey, D. Eby, T. J. Hudson, J. A. Wooten, E. M. Tabor, H. H. Thompson, W. H. F. Edwards, J. F. Cook, James Newman, J. R. Graves, Peter Turner, C. H. Oskins, S. W. Dale, W. W. Bolls, S. A. Hayden, T. J. Draine, L. Scofield, W. M. Everett, W. H. Tucker, W. H. Robert, Z. Loftin, H. G. Quin, B. A. Crawford, A. L. Travillian, R. J. McNeil, S. H. Thompson, W. E. Tynes, J. P. Hemby, M. T. Martin, Thos. Lansell, J. J. White, T. C. M. Golland, Joseph Buckles, E. W. Spencer, S. M. Provence, L. S. Piker, G. B. Rogers, A. G. Felder, R. N. Hall, H. S. Atcher, G. W. Farmer, Geo. E. Smith, T. P. Stewart, T. Leavell, G. B. Rogers, R. J. Stew.

THE BAPTIST.

work of an artist's hand. Countless wavering gleams of orange and purple, a curious wavering glitter seemed to traverse the painting and confusion was the outcome of my first scrutiny. I continued to gaze as I approached for I found myself in front of a painting by Tintoretto, representing his conception of the Last Judgment.

Under the bright depths of the penetrating light unclouded by the least fleecy cloud in the matchless clearness of the morning, I saw in that painting thousands of men, women, children, angels and demons. While in the center was a figure, splendid with innocence, radiant with hope and life, holding the undisputed right as judge. To the right of this central figure were men, women and children going heavenward while angels above them were swift in doing service for the judge. To the left was a host of human kings and demons going into darkness and eternal night. The longer I gazed and the closer I came the more distinct the central figure became in his majesty and power until at length I lost sight of the multitude around him. Also in the Sistine Chapel in Rome I saw another such painting by Michael Angelo, while not so large, yet a finer painting to be sure. What impressed me most in them both was that they made Christ pre-eminently the central figure and to occupy the first place.

All the colors in the background were so brilliant as to make his face stand out in bold contrast with all around him. To be sure Rome has reversed this in preaching and practice. But it was taught a lesson by it. It is asked what kind of preaching ought we do in the 20th century. A preaching that will make the risen and exalted Christ stand in the forefront of the message and screen the message bearer. Sermons that come from a heart upon which the image of Christ has first been painted by the Holy Spirit. A sermon from such a heart will bear the image of the face stamped thereon so that the longer a congregation looks and listens the more perfectly will the image of Christ be seen.

Society Hill church is the largest in the Pearl River Association, and pledges more money each year for missions than any church in that body.

THE BAPTIST and Foreign Mission Journal

have some subscribers down here and I think

will have more soon.

It is needless to say that I am well pleased with my work.

Come to see us during the protracted meeting season. It will begin on Saturday before the fourth Sunday in July next.

Pray for us and the Master's work.

Fraternally,
L. D. POSEY.
Society Hill, Miss., January 29, 1901.

Christ the Central Figure.

While in Venice last summer I found myself walking one day in the Doge's Palace, surrounded by beauty personified. Marble steps and columns, darkening shadows, glancing colors, crimson splashes, on every side, while on the whole the sunlight streamed through stained windows like gleams of sunshine through translucent gold. I walked in a spacious corridor between walls that seemed of solid marble, when suddenly a flood of light striking through aslant from somewhere outside fell upon possibly the largest painting in the world, which hung just in front of me. Such blending of colors I had not seen. I saw at a glance it was the

Faithfully,

W. E. ELLIS.

February 7th, 1901.

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accompany the notice.

A limited number of valuable advertisements will
be inserted.

All communications of business, and remittances
should be made to THE BAPTIST, Jackson, Miss.

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No communication will be printed unless it is
accompanied by the name of the author.

It is requested that all remittances be made by
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In requesting change of post office, do not fail
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Our Offers.

THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in bourgeois type, flexible backs and self-pronouncing to new subscribers, only	\$ 3.30
Same Bible, to anybody prepaid, for only	2.30
THE BAPTIST and Baptist Annals, for THE BAPTIST and Home and Farm, for	2.25
THE BAPTIST and Orphanage Gem, for	2.00
Church Roll and Record	2.00
Church Roll and Record smaller size.	1.50
Baptist Orphanages in the South, by Dr. Z. T. Leavell in pamphlet form, each, sets; twenty-five copies	1.00

Please read carefully what Bro. J. G. Sibley says in last week's issue about "that Juniper Grove Council." We do not care to discuss the matter, enough has been said. We stick to our first declaration, that Baptists have never erred in educational qualification for the ministry. We place Bro. Sibley's statement in last issue by the side of one he made in these columns of December 20th, and leave the reader to say whether we accused him wrongfully, when we said that the church and council erected an educational standard, and Bro. Varnado was weighed in their balances and wanting. Bro. Sibley says in our last issue: "I feel perfectly safe in saying that the idea of establishing an educational standard for the ministry never once entered the mind of any member of the church or the council. I am certain that no such thought entered my mind, and I would not favor such a measure. I am also certain that no such thought is expressed, or even implied in my report of the matter."

Now, while we concede that some plausible arguments may be made in favor of the "canteen," yet we think it can be seen in the last analysis of the matter that to admit the necessity of the "canteen" in order to maintain order and sobriety in the army, is at the same time to admit the inadequacy of military authority to control the soldiers.

Mississippi's senior senator, Mr. Money, in his advocacy before the Senate, of the "canteen," gives the following statement of his personal habits, and reasons for his course:

I will say that I can speak with great freedom upon this question, because I have never myself been addicted to the use of any kind of spirits, either distilled, vinous, or malt. I do not chew tobacco or smoke. I have no artificial wants, and therefore, have never

THE BAPTIST.

February 14,

I felt the need of a drink. I will say also that I am not only a temperate man, but I have always been a temperance man.

In my State, when retail groceries had to be established by petition, I never signed one. When the law was changed and localities were permitted to establish them or not, I always voted the dry ticket, and I am here speaking for the canteen amendment because it promotes temperance, because it promotes good health, because it promotes morals, because it promotes discipline, and comfort, and contentment among our soldiers,

Mr. Money and his associates in their contention for the "canteen," took no note of the undeniable fact that drinking "beer and light wines" both stimulates and cultivates a taste for heavier and more deadly beverages. While the lighter drinks of beer and wine might "promote contentment among our soldiers" for awhile, they would as certainly produce an army of topers and drunkards. It is claimed by the advocates of the "canteen" that the "canteen" is far better for the soldiers than the full saloons which always follow and hover around an army, and that the soldiers will be well satisfied with the "canteen" that they will not leave the army reserve to go out into the full, or "hog ranch" saloon. It is further claimed that military regulations cannot supersede civil jurisdiction, and hence the government cannot prevent saloons from following up the army. Let these claims be granted, and then we say that the military authorities can prevent soldiers from leaving the army compound to go out to get intoxicants. Now that Congress has done away with the "canteen," the military authorities should enforce the most rigid army discipline to prevent soldiers from leaving the army reserve for drink.

Russia Abolishes the Saloon.

Autocrat that she is, Russia does do some things that are worthy of imitation on a large scale by all the rest of the world. Just like all other countries, in the beginning, she allowed the saloon to be established in her midst. But seeing that the saloon was evil, and that continually; that her people were becoming more and more given over to the monster passion of strong drink, she resolved to abolish the saloon, and she did, in short order, the only way to do it; establishing in its stead a kind of South Carolina dispensary, placing the manufacture and sale of liquors under governmental control. No man is allowed to sell strong drink anywhere, in the empire. And no man is allowed to drink it save at home—the best feature about it—if he does he subjects himself to a fine of from \$2.50 to \$10.00 for each offense.

Of course the beneficial effects are seen at once. There is no drunkenness, no street fights and killing, no rowdyism, and the poor have become more economical, and at the same time, they wear more and better clothes, feed their families better, send the children to school more, and occasionally get the wife a new dress—it is also stated, on the authority of the banks, that the poor are already starting nice little bank accounts, for the rainy day, that will surely come.

This is a great step forward for Russia, and places her many leagues ahead of any other country, in protecting her subjects from those

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THE BAPTIST.

that would by piece meal destroy their manhood, their homes and scatter their families, and destroy both soul and body in hell. But this is just what it will come to sooner or later in all the world—only we will not even be troubled with the dispensary. But before it comes to that, how much of sorrow and suffering it will bring upon many a helpless woman and her children; how many lives, bright young lives, will go out into darkness, never more to see the light; how many will be crushed for time and eternity.

It is said to take 25,000,000 boys every generation to keep the saloons going in their work of death, not to mention the girls that are destroyed thereby. The appropriation of the United States Congress for all the expenses of the general government for the year lies before us, and it amounts to \$743,374,800, which is not quite half of what we pay for drink. Would that our government would take a lesson from Russia, in this instance and do something for the relief of the people from the thrall of king Alcohol, and do it now.

Some people will not get drunk, only in company with others who are drinking; and, if it could be placed out of their sight, they would never touch it at all—and this is what we want to do, put it out of their sight.

GLAD TIDINGS.

THE CONVENTION DEBT, ACCOUNT JACKSON BAPTIST CHURCH HAS BEEN PAID.

We will hold the notes and mortgage until the dedicatory services, which will be arranged for at an early day.

We lack \$148.75 of collecting the entire subscription that was made last July at our Convention in Jackson, but, with additions to the collections from other sources, we were able to round out the three thousand dollars. This secured for us the conditional note, of one thousand and eighty dollars, made by the Home Board, and also one thousand dollars additional, from the same source, conditional on the whole amount being paid; and these amounts, with the appropriation made by our Convention of State Mission funds, enabled us to pay off the entire debt as per following statement:

Collections in the State	\$3150.00
Paid by Home Board	2080.00
Paid by State Missions	1250.00
Total	\$6480.00

The unpaid subscription of \$148.75, when paid will be credited to the State Mission's part of the above. Brethren will therefore see the great need of speedily redeeming their subscriptions so as to relieve our State Mission Treasury from virtually carrying this much of the debt; but it will be remembered that the Convention so directed the use of State Mission funds to the amount of two thousand dollars, of funds appropriated by Home Board. Inspired by the effort of last July, the church resolved to free itself of the three thousand dollar debt which it had been carrying, and with which the State Convention had nothing to do. Pastor Yarborough and his people had just begun their rejoicing over the success of this undertaking when

Pastor Bacon, of Oxford, was writing a check for the last fifty dollars of the Convention debt. With thanks to God for his mercy, and gratitude to our brethren and sisters who have helped so nobly, we announce THE PAYMENT OF ALL DEBTS ON THE JACKSON BAPTIST CHURCH.

Now, my brethren, let us get ready with might and main for our mission collections. Two and one-half months remain until the Southern Baptist Convention, and in that time we must do valiantly for the two great mission causes. Let your thanksgiving to God for the payment of our debt find expression in thank-offerings that will honor our Lord and bless the world.

A. V. ROWE.

A Day of Rejoicing.

When Pastor Yarborough, a week ago, read from the pulpit a letter, from Secretary Rowe, opening with the exclamation, "Victory, victory!" The Jackson church debt is gone, many breathed the prayer of devout gratitude to God. And then, when he stated that Jackson's part of the debt was almost provided for, the stream of gratitude rose higher. And when in an effort of a few moments duration, he raised the balance, and made a safe, clear landing, and we realized that we stood on *terra firma*, our joy was very great. This enterprise of building the present Jackson church structure was launched about 10 years ago, and during all the long years, the pressure has rested very heavily on some shoulders. It has been a real obstacle to a few men and women, preventing them from doing more for other good causes, and possibly a pretext for some to hide behind and do nothing.

But whatever use was made of it it is here no more. So let those who were really prevented by its presence from doing more, and those who possibly used it as a mere pretext, all "forgetting the things that are behind," unite in a solid line in swelling the various funds in the Lord's treasury to a figure never reached before. Mississippi Baptists are a great people, they have great opportunities, and we are therefore looking for great things in the initial year of the twentieth century. We have a great history behind us; we must see to it that each one of us contributes his part towards making it possible for the next generation to make a history that will tell for more in the conversion of the world than anything ever yet done by men and women. In all our anxiety, efforts and organization for the conversion of the world, let us not forget that "the gospel is the power of God unto salvation." Let us work with our might, but know that God giveth the increase. Let the impression never leave our minds and hearts, "that the race is not to the swift, nor the battle to the strong," "but by my Spirit, saith the Lord." As a church, and as a State, we thank God for enabling us to pay off the Jackson church debt, and reverently enquire of him what he would have us apply ourselves to next. We, who are bought with the blood of Christ, desire to serve him. Father, show us the way, and we will walk in it.

College Tidings.

285 students enrolled, which is 26 more than ever before in one session. \$1200.00 subscribed for the President's Home, which is 2000 or less than ought to have been subscribed by this time.

A LETTER:

I have a letter the other day from Mrs. J. K. Nutt, of Leota. She sent five dollars for the President's Home and said, I believe there are 1000 women in Mississippi, who will gladly give \$5.00 a piece to this object.

That is what a woman said about women! I have on my list 12 women who have given \$5.00 each and two who have given \$10.00 I dare 984 more to give \$5.00 each. That would build the home and make some other much needed improvements.

If there are one or two thousand who can't give \$5.00 but who can give \$2.00 or \$1.00, they are much in demand and will be very welcome.

Yours for progress,
W. T. LOWREY.

A Correction.

Colonel Power says in Mississippi matters:

Rev. Dr. D. B. Gray, of Birmingham, has been elected to the presidency of Georgetown College, Kentucky. He is a native of Hazlehurst, a graduate of Mississippi College, and son-in-law of the gallant Captain W. T. Ratcliff, of Raymond. If that isn't a good "combination," how could it be improved? Dr. Gray has been one of the growing divines of the South. There is no position in the great denomination in which he is a shining light, that is too big for him."

I endorse all he says except his being a native of Hazlehurst. He is a native of Wayne County, and a son in the gospel of our beloved brother, O. D. Bowen.

W. H. PATTON,
Shubuta, Miss., Feb. 7, 1901.

To the Churches and Pastors of Copiah County Association.

DEAR BRETHREN:

Allow me to remind you that only three months remain until the Southern Baptist Convention meets in New Orleans. If you have not taken your collection for Foreign Missions please do so between now and the 15th of April and forward the same to Bro. A. V. Rowe, of Winona, and explain that it is for Foreign Missions.

Our Association gave a little over \$500.00 last year to Foreign Missions. We ought to give \$1,000 easily this year. Brother pastors, please present this matter in a strong manner, and then see that the tracts you receive are distributed. Decide upon a definite amount that your church ought to give, and then get the church to agree to pray and work with you for that amount. Don't be afraid to ask for large things. "Expect great things and undertake great things," and leave the result with the Lord, who always does His part.

W. A. McCOMBE,
Vice-President Foreign Missions, Copiah County Association.

**LARGEST
PIANO
HOUSE
IN THE SOUTH.
WRITE FOR
PRICES,
AND MENTION
"THE BAPTIST."**

**PHILIP WERLEIN,
TO.**

New Orleans
Also Organs, Sheet music
Instruments.

The Home.

Jerusalem as it Appears To-Day

There is but one Jerusalem. "If I forget thee, O Jerusalem," says the exiled poet, "let my right hand forget (how to play the harp); yea, let my tongue cleave to the roof of my mouth (so that I may never sing again)." What other city has witnessed such transactions! The city of Melchizedek and David, of Solomon and David, besieged by Nebuchadnezzar and Titus; of Judas Maccabaeus and Herod, of Agrippa and Hadrian (117-138 A. D.), of the Egyptian Fatimites (969 A. D.) and Saladin (1187), of Mahomet Ali (1831) and Sultan Abdul Mejid (1840). The present Governor of Jerusalem is a Mutessaif, immediately responsible to the Porte at Constantinople.

Many imagine that it must be heavenly to reside in the city of Jerusalem, and so betake themselves thence and settle down; but this feeling is too often dissipated by actual experiment. The dust of summer, the lack of water (for there is but one fountain in or near the city), the dearth of commerce and manufacture, but especially the surplusage of philanthropy and religious zeal, which culminates too often in bitter strife, all combine to make the modern Jerusalem a most undesirable place of abode.

Nevertheless, there is no other city half as interesting to the Bible student. On right and left he is constantly reminded of Bible scenes. As he walks down David street, with their characteristic marmles and temple locks, staff in hand, one is reminded of the patriarchs Abraham Isaac, and Jacob. They occupy the southwest portion of the city; whereas the Christians reside chiefly in the western, and the Mohammedans in the eastern, present. "God gives to you," during my pastorate of two years with the Leland Baptist

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Makes the food more delicious and wholesome

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sometimes handsome until they reach the age of about eighteen, and then the leathsome disease begins to appear upon them. They are kept outside of the city, hospitals having been especially built for them near the railway station, a quarter of a mile southwest of the Jaffa gate—Geo. L. Robinson in the Chaldaean.

A Submerged Railway Across the English Channel.

It may surprise our readers to know that there are two projects in existence at the present moment for a submerged railway across the English Channel.

On it there will be saloons, heated and lighted by electricity, smoking-rooms, in fact, all the comforts that are to be found to-day on the finest ocean greyhound.

M. Mottier is confident that the cross-Channel trip can be made in less than an hour. The passengers, will enter the sleeping car at London, and will go to sleep in the assurance that they will not wake until the gay capital of France is reached.

The trains will be run straight on the platform, and the huge structure will then start on its journey across the Channel without the slumbering passengers being aware whether they are on land or on sea.

The sea-going car imagined by M. Mottier will be propelled by an engine located on the platform, and will be worked either by steam or electricity. The engine will operate a drum, over which a chain will wind, and the car-platform and submerged carriage will be thus drawn from one side of the Channel to the other.

M. Mottier estimates the total cost of this unique undertaking at the small sum of \$3,750,000, and promises a return of \$5,000 to \$2,000 a day, making calculation for twenty trips every twenty-four hours.—From "Across the Sea by Rail," in the February Pearson's.

—
Leland, Miss.

I notice in your columns that it is somewhat a custom among the pastors, after resigning their field of work, to give a brief sketch of the progress of the church during their pastorate.

During my pastorate of two years with the Leland Baptist

area. No Jew is allowed in this sacred enclosure; but just outside, on Friday evenings, they regularly assemble at what is known as the "Jews' Wailing Place," and there together lament the downfall of their once glorious capital. They repeat the seventy ninth Psalm and the Lamentations of Jeremiah, and chant a sort of litany, which runs as follows: Leader. For the palace that lies desolate: Response. We sit in solitude and mourn: L. For the walls that are overthrown: R. We sit in solitude and mourn: L. For the priests who have stumbled: R. We sit in solitude and mourn: L. For our kings who have despised Him: R. We sit in solitude and mourn:—one of the most touching sights to be seen in the Holy City.

The permanent way (let us hope it would be "permanent") is to be thirteen feet in width and some thirty feet above the bottom of the Channel.

This would not interfere with navigation, and would afford a secure bed for the rails, being built of solid masonry and anchored to withstand the currents.

The elevated platform is to be 320 feet long, 125 feet wide, and 125 feet above the rails. It will be capable of taking several railroad cars at once, to say nothing of animals, baggage and freight.

On it there will be saloons, heated and lighted by electricity, smoking-rooms, in fact, all the comforts that are to be found to-day on the finest ocean greyhound.

When I took charge of the church two years ago, the clerk could give an account of but 26 members, and about five hundred dollars, all told, to salary and missions.

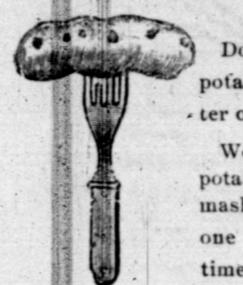
When I took charge of the church two years ago, the clerk could give an account of but 26 members, and about five hundred dollars, all told, to salary and missions.

For the past two years the record shows an increase of twenty-seven accessions to the church, and about five hundred dollars to benevolent purposes. The church averaged twenty dollars per member last year, to all purposes. How is that, brother editor? I must give Leland, though, the credit of being one among the richest churches, according to its numerical strength, there is in the Association—I liked to have said in the State.) Some of God's own are in this church.

The church called me for another year, but for the health of my family here in the Delta, I thought best to get out of this malarial country. I now await the Lord's direction for future work.

W. H. WILLIAMS.

**IN EVERYONE'S
MOUTH.**



Do you see that big potato with its winter coat on?

Well the "Silver" potato masher will mash and peel it at one and the same time as quick as a wink.

DINING CARS—Are operated on Southern Railway trains.

OBSERVATION CARS on Washington and Southwestern Vestibule Limited, and Washington and Chattanooga Limited via Lynchburg.

ELEGANT PULLMAN SLEEPING CARS—Of the latest pattern, on all through trains.

J. M. CULP.
Traffic Manager, Washington, D. C.
W. A. TURK,
Gen'l Pass. Agt., Washington, D. C.
C. A. BENSCOTER,
Ass't Gen. Pass. Agt., Chattanooga, Tenn.

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DENTIST.**

OFFICE,
First National Bank Bldg.
Rooms 6, 7, 8 and 9.
JACKSON — MISS.

Dr. H. H. HARRISON

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotel.

EXCURSIONS TO THE WEST.

The Iron Mountain will sell Round Trip tickets on the following dates to certain points in Arkansas, all points in Texas, Oklahoma, Indian Territory and other Western States:

February 5th and 10th.

March 5th and 10th.

April 2nd and 16th.

May 7th and 21st.

June 4th and 18th.

One fare plus \$2.00.

These tickets are good to stop over pleasure on the going trip 15 days; good three weeks for return.

The Iron Mountain has the quickest service through Arkansas and Texas without change of cars; also through cars to Hot Springs, Ark., the old established line to that point. Cheap excursion tickets on sale the year round.

For rates and other information address ELLIS FARNSWORTH,
H. D. WILSON, T. P. A.
P. & T. A.
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Penetrating Eight Southern States,
Reaching Principal Cities of the
South with Its Own Lines.
Solid Vestibuled Trains.
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Fast Schedules.



Your Home Is
Not Complete

Unless you have a PIANO or
an ORGAN in it. Either will
help to make it attractive to
your children and make them
enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

We handle the Knabe, Kimball, Steiff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Reed Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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Harp of Life

This is a new book by Dr. Lofton, the author of "Character Sketches," (which has already had a sale of 130,000 copies) and is proving to be a marvelous seller.

We have agents now reporting 40 orders a week. Description of book for asking.

Remember we pay you regular Agent's commission on every book you sell and give you this elegant Veranda Beaver Overcoat, long, short or medium, cut as you desire with velvet collar and double warp Italian lining, finely tailored throughout, as an absolutely free premium.

Write us at once for particulars of this offer and sample of cloth from which the overcoat is of attire. Or, better send 50 cents for outfit on "Harp of Life" and begin business at once.

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Publishers and Manufacturers,
NASHVILLE, TENN.

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Business
COLLEGE**
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Under their guarantee plan, if they
fail to secure you a position.

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tion.

**W. R. TATE,
GOODMAN - - - MISS**

BREEDER OF

Barred Plymouth Rocks

OF SUPERIOR QUALITY.

Carefully bred, strong and vigorous.
If in search of eggs from such stock,
write me.

Eggs \$1.50 per Setting of 15.

Satisfaction guaranteed.

BELLS

Steel Alloy Church and School Bells.
Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Our Sunday Schools.

The Annual Rally of International Sunday School Leaders.

BY THE REV. MORRIS MERRILL.

ent was pretty sure to draw it out with a question. Special prominence was accorded the study of city problems. Five distinctive features of city work—the union teachers' meeting, the superintendents' union, the teacher-training institute, and the interesting of business men—were represented in able papers and a brisk discussion. In addition, much new light was shed on "Decision Day," normal class work, and the organization of summer schools and other lines of primary field work.

At the suggestion of the acting International chairman, Mr. B. F. Jacobs, transmitted by letter, the executive committee of the Department agreed to call an informal field workers' conference at Chautauqua next summer, to meet in connection with the International Executive Committee for the study, among other things, of the best possible arrangements for the great International Convention in Denver in 1902. The Central Committee of the International Primary Department was well represented at Baltimore, and they also expect to be at Chautauqua. The International primary workers, in conjunction with the Baltimore Primary Union, completed the closing day of the conference with a well-planned primary institute.

Those interested are requested to note: (1) that the new treasurer and membership secretary of the Department is Mr. Charles D. Meigs, Indianapolis, Indiana; (2) that Mr. Ferguson, the former treasurer, and Mr. Meigs, the former vice president, have exchanged places by resignation and appointment of the executive committee; (3) that orders for the printed report, at ten cents each, or five cents in lots of ten or more, carriage prepaid, should be sent at once to the secretary, the Rev. Joseph Clark, 79 The Ruggery, Columbus, Ohio; as the edition will be made to suit the demand; (4) that the privilege accorded to members of subscribing to the twenty association papers at a club rate of one dollar a year has lapsed for this year, but

five other important topics—the organization, respectively, of country work, normal work, primary work, city work, and Sunday school evangelism—were fully presented and thoroughly discussed in successive sessions. Every paper represented the field experience of a leader, and if, perchance, the speaker omitted to cover any point of importance, some one pres-

FISCHER
EMERSON PIANOS

The two best known for durability in the South.

T H E GRUNEWALDS are the agents.
NEW ORLEANS.

Write for prices and send money and buy from this old, reliable and time honored Music House. Agents also for all other high grade Pianos, Organs and Musical Instruments.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

A. W. GLEASON,
Notary Public.

Hall's Catarrah Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

FRANK J. CHENEY.

Woman's Work.

To Sleepy Christians.

"Awake to righteousness" I Cor. 15:34.

A Christian worker said to me: "Yes, you have large congregations, the people of your town are church-goers, but it will not be so long. Just wait a few years, until your town is older, then we will get ahead of you and back you in your work."

This is often true in some older towns. Why is this? Because our churches are full of sleepy, lifeless Christians.

Only think of a church of three hundred members, and not one-sixth of its members giving either time or money towards winning souls for Christ. So few, so very few are doing their duty. We claim to be servants of the Master, and yet we sleep while souls are perishing by the score in our very midst. Satan has his attractions in every town and his servants are sleepless, wide awake trying to entice our boys and girls into the ways of wickedness and death. Let us arise, awake unto righteousness.

Young men come to our town and find employment—they are welcomed by Satan's servants, who plead with them to spend their leisure moments in wickedness and debauch. No word of friendship or Christly welcome comes from any of God's servants, until the poor, lonely youth accepts the repeated invitations from the servants of Satan, and is lost. What does Christ think of this? Does he not hold his people accountable for such neglect?

Suppose it was your boy going down to disgrace and ruin, would you still be indifferent? would you still sleep?

Must we meet our Savior with empty hands and shamed faces?

"Why stand we here idle?"

ANGIE LAWRENCE McMILLIN,
Hattiesburg, Miss.

From Steens Creek, Miss.

To the Women of Strong River Association:

A few days ago I received the appointment of Vice-President of Womans' Work in the Strong River Association.

From our State Secretary I learn that a report of this work has never been made, and as it is only six months before the annual meeting of our State Convention, we must besit our lives in order to accomplish anything by that time.

In this Association are twenty-eight churches, and they three Mis-

sionary Societies! What a great and sad condition.

Shall it remain thus?

In the name of our Master, sisters and pastors of these churches, with one united effort let us lay aside every weight; and the sin which doth so easily beset us, and let us run with patience, the race that is set before us.

As Christians we have a race to run, that requires patience and perseverance, but as Christians we have the grandest example, Christ to animate and encourage us in our course. If He who is our "author and finisher," and so great a leader and precedent could endure the contradiction of singers and bitter death on the cross, to open a way of salvation to sinners, cannot we as Christian women do something more for his cause than heretofore? It has been said that even in the best, there is a tendency to grow weary and faint under trials; but if we trust in Jesus and lean upon His faith, we have assurance that we shall reign with Him.

So now if new societies can be organized and old ones revived, and all strive for the advancement of the missionary spirit of our Lord, I am sure we shall succeed.

Pastors can be of great assistance in helping your Vice President, and such favors will be gladly and graciously received.

In Christian love,
MRS A. L. O'BRIANT.

Report of Womans' Work for Quarter, Ending December 31, 1900.

Aberdeen Association:
Aberdeen church, State missions \$5.00; Home uses \$79.00; Church building fund \$3.00.

Bogue Chitto Association:
McComb City church, Home missions \$1.00; State missions \$1.00; Foreign missions \$1.00; Home uses \$23.00; Church building fund \$5.00.

Central Association:
Beulah church, State missions \$2.00; Home uses \$7.65; Orphanage \$4.00.

Learned church, Foreign missions \$1.00.

Clyton church, Home uses \$5.05; Ministerial education \$10.30; S. B. Theological Seminary \$5.00.

Yazoo City, Home uses \$34.60; Orphanage \$40.00; Sustentation \$2.50.

Raymond church, Foreign missions \$2.25; Home uses \$6.50; Orphanage \$2.50; Church building fund \$2.50.

Chickasaw Association:
L. M. S. 1st church, Meridian,

Home missions \$11.25; State missions \$11.25; Foreign missions \$11.25.

Y. L. M. S. 1st church, Meridian, Foreign missions \$18.45.

Forty first Ave. Meridian, Home uses \$11.45.

Fifteenth Ave. Meridian, Home missions \$2.00; Foreign missions \$4.77; Home uses \$28.50; Orphanage \$31.40.

Salem church: (Waynesboro) Foreign missions \$5.00.

Quitman church, Foreign missions \$3.25.

Rankin County Association:
Fannin church, Foreign missions \$4.43; Home uses \$23.00.

Sunflower Association:

Cherry Creek church, Home missions \$20.35; State missions \$2.70; Foreign missions \$14.10.

Columbus Association:

Macon church, Orphanage \$5.00.

Shoqualak church, Orphanage \$4.50.

Sharpn church, Foreign missions \$4.00; Orphanage \$22.00; Sustentation \$3.00.

Yolo Association:

Winona church, Home uses 50c.

Bowling Green church, Foreign missions \$5.00; Orphanage \$8.15; Sustentation \$8.15.

Bethesda church, Foreign mission \$1.20.

Cepish Association:
Crysal Spring church, Foreign missions \$5.57; Home uses \$7.00; Orphanage \$5.00.

Spring Hill church, Foreign missions \$3.67; Home uses \$13.05;

Ministerial education \$1.00; Orphanage \$5.50; Church building fund \$1.00.

Gallman church, Home uses \$5.00.

Fair River Association:
Union Hall church, Home missions \$2.50.

Mount Zion church, Home missions \$1.00.

New Prospect church, Home uses \$30.00.

Brookhaven church, Foreign missions \$10.00; Home uses \$3.00; Orphanage \$23.00; S. B. Theological Seminary \$4.00.

Gulf Coast Association:
Moss Point, Home uses \$100.00.

Kosciusko Association:
Kosciusko church, Home missions \$2.50; Ministerial education \$5.00.

Samaria church, Home missions \$2.75.

Sallis church, Home missions \$5.00.

Lebanon Association:
Ellisville church, Home missions \$19.50.

Laurel church, Home uses \$6.00; Church building fund \$117.65.

Hattiesburg church, Foreign missions \$26.50; Home uses \$100.00; Orphanage \$2.90; Church building fund \$2.50.

Chickasaw Association:
L. M. S. 1st church, Meridian,

Perkins church, Foreign missions \$1.25.

Shady Grove church, Home missions \$1.00; State missions \$1.00; Foreign missions \$1.00.

Mississippi Association:

Gloster church, Home uses \$5.00; Orphanage \$5.00.

Oxford Association:

Oxford church, Foreign missions \$9.32; Home uses \$31.55; Orphanage \$5.95; Sustentation \$1.00.

Rankin County Association:

Fannin church, Foreign missions \$4.43; Home uses \$23.00.

Sunflower Association:

Cherry Creek church, Home uses \$20.35; State missions \$2.70; Foreign missions \$14.10.

Crysal Spring church, Foreign missions \$5.57; Home uses \$7.00; Orphanage \$5.00.

Spring Hill church, Foreign missions \$3.67; Home uses \$13.05;

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Chickasaw Association:
L. M. S. 1st church, Meridian,

February 14, 1901

Temperance.

NOTES FROM KANSAS.

A letter received from a lady friend in Kansas, dated Jan. 30th, says that Kansas was forty years old Jan. 29, 1901.

We will give to the public her own language in regard to Mrs. Carrie Nation. First, she asked "Have you been reading about Mrs. Carrie Nation and her work breaking up liquor joints?"

She says, "some of the papers are slandering her and making her out as outlandish as they can. This is not so. She is quiet and refined in voice and manner, doing what she firmly believes to be right. If men will not close up these places of soul-murder, must we women sit and mourn only? I say God bless her, and I hope she will so thoroughly arouse the people that at last the horrible crime will stop."

"Saloons are not allowed to give further currency to the false representation of the War Department, which for years has been juggling with the words 'post-exchange' and 'canteen'."

These "good people" who petition their senators, were against the side of intoxicating drinks in a saloon, owned and operated by the United States government and run for the United States soldiers.

"It seems like there is always something to overthrow the right. But wrong cannot always win."

"There will be a big fight here again in the spring at the city election. Last year our town council were all ladies and there were no joints. This year it was all men, and we have two joints. Oh, we must have Temperance!"

Beattie, Kansas, Jan. 30, 1901.

We have taken the liberty to withhold the lady's name.

SARAH A. HOLLINSBE, Canton, Miss.

SENATOR MONEY.

Senator H. D. Money has sent me his speech, "The Effect of the Canteen on the Improvement of the Army." He says he shall vote for the canteen. He says that, "I am not only a temperate man, but I have always been a temperance man."

He says he never signed a petition for a saloon to be established and in local option contests voted the dry ticket, and says that "I am here speaking for the canteen amendment, because it promotes temperance, because it promotes good health, because it promotes morals, because it promotes discipline and comfort and contentment among our soldiers."

He says, "I am in no respect half as good as any of the good women who have asked for this legislation. I think I am a great deal better than most of the men." We are studying now about the Pharisées.

Senator Money says: "The trouble is it is denied by those who

February 14, 1901

February 14, 1901

are not conversant with the subject, by people who have good theories of religion, people who lead Christian lives, and pure lives, who come to us with a theory that suits them, but does not suit the soldier. The soldier does not join the Temperance society. He is simply one of the body politic, who goes out of civil life and enrolls himself under the flag; that is all. He is simply a human being, and he has the same appetite when he gets into camp that he had in the village, or farm, or work-shop, or whatever it may be that he has just left. He is the same man and he is to be treated as a responsible creature; and when we find that total prohibition encourages drunkenness and has all sorts of other demoralizing results." He says "I want to please my constituents, but I am never going to sacrifice my sense of duty to please anyone, I do not care who it is." When he is at home he considers it a sense of duty to vote "dry" ticket, but when a man changes or goes out of civil life and enrolls himself under the flag, he votes "wet" to satisfy his appetite he had at home.

W. H. PATTON.

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggist refund the money if it fails to cure. E. W. Grove's signature is on each box.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malarja, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir.

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.

W. A. GRIFFITH.

Reevesville, S. C.

Mozley's Lemon Elixir.

Cured me of indigestion and heart disease after years of suffering, when all other remedies and doctors failed.

N. D. COLEMAN.

Benjah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had

Baptist Young People.

And so you are disappointed—it won't run by itself will it? Nor will anything else that is worth the name it bears. Great attention and prayer, and see how that will do, just for a change.

February twenty-four years ago, in Portland, Maine, in the Wilson Street Congregational church, with Dr. Francis E. Clark pastor, and in the afterglow of a great revival, the first Christian Endeavor Society was formed. It was intended only as a local affair at first. It has compassed the earth in these twenty years; and besides was the suggestion out of which have come all the other young people societies. It is well to remember the date, place, occasion and the man.

Could you name the *Messianic Psalms*? Well, how about the *National ones*, could you call them by name? Let's try this: "I Psalms, surely every Baptist can mention these—what did you say they are? Then, suppose we try the *Hallelujah one*; may be that you can name them. Can't do that! Well, well; then we had better take a review before examination anyhow; hadn't we?

Now, the examination will take place in May again this year, we presume, and we all ought to be ready for it. You remember the profit you got out of it last year, don't you? It will be just as profitable this year, and more so. Mississippi ought to make a better showing than last year in the examinations.

It will be hard to find the man, but if you should find one that is still opposed to the "movement" ask him the above and kindred questions, and tell him that these are the things that the Baptist Young People are trying to learn about and ask in a day who needs to be a Christian. If one of the helps you come along with us we will tell him good.

We have heard Paul, it is said several times by the known ones forth turn the world upside down. Mars Hill, that he should have done thus anti-scientific! Haven't you heard all along like this? Well, the man never tires of Paul's ideas, if he would repeat the sermon, in the light of Dr. S. B. R. article in *The Baptist Union* on "The Life of Christ." See what he has to say with respect to Christ's Teaching on the Judgment, and what Paul understood about the same, one never would raise

his little thin voice again in criticism of any thing or anybody.

You'll find no strange theology in that; or in anything else he has said to the readers of *The Baptist Union* for the last six months. Those who have followed him will never be carried away by every new form of doctrine that is sought to be exploited by every new comer into the community.

'God so loved the world that, He gave His only begotten Son that, whosoever believeth in Him, should not perish; but have everlasting life.'—John 3:16.—What does this teach?

CRYSTAL SPRINGS.

The Union is enjoying large crowds at its prayer meetings just now.

The last meeting was conducted by Miss Rhoma Rhymes in her easy and graceful way. Several short but helpful papers were read by different members. A short talk by the pastor on the "Second Coming of Christ."

Answer to roll call was by quoting a Bible verse beginning with "C." Next Sunday the roll verse will begin with "D."

MISS EFFIE BENNETT,
President.

MISS ETHEL MATHIS,
Recording Secretary.

Hillman College.

John L. Johnson, D. D., LL. D., President.

Mrs. Elizabeth Wharton, Lady Principal.

J. M. Sharp, M. A. U. of Mississippi, teaches Mathematics.

J. W. Provine, B. A., Ph. D., Berlin, teaches Physics and Chemistry.

Miss Elise Timberlake, graduate Hillman College, teaches English and Art.

Miss Elizabeth Wharton, graduate Hillman College, and student of Chicago University, teaches Latin and Mathematics.

Miss Josie Westersby, graduate Hillman College, teaches Latin.

Miss Julia Rice, graduate Florida State College, teaches Telegraphy, Stenography and Typewriting.

Miss Ida Barber, graduate Blue Mountain College, teaches the Preparatory Department.

Miss Joy Bond, B. M., Goldbeck Conservatory, is the Director of Music and teaches Piano and Voice.

Mrs. Carter Johnston, Hillman College, teaches Voice.

Miss Mme. Lescher, graduate Central College, Mo., teaches Piano.

Mrs. S. W. Johnston, graduate and Miss Isom, teaches Elocution.

Miss Annie Webb Matron.

Miss Ethel Simmons, Assistant Matron.

Now is the time to enter, if you wish to get the full benefits of the second half-term. For further information address the President, Clinton, Miss.

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THE PROCLAMATION OF

KING REX

having been issued, it now remains for his loyal subjects throughout the land to proceed to the Festive City of

NEW ORLEANS

and pay tribute to His Majesty, by participating in the festivities of

MARDI GRAS

which for the year 1901 will be held on

FEBRUARY 19.

For this occasion the

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Company will sell tickets on certain dates to New Orleans from stations on its line at

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Your local ticket agent will tell you the dates of sale, specific rates and limits of these Mardi Gras tickets.

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On account of Mardi Gras celebration at New Orleans and Mobile, Ala., Feb. 14th to 19th, 1901, the Southern Railway will sell tickets from all points on its lines to New Orleans and return, and from all points on its lines to Mobile, Ala., and return at rate of one fare for the round trip. Tickets will be sold Feb. 12th to 18th, 1901, inclusive, and for trains arriving at New Orleans and Mobile not later than 12 o'clock (noon) of Feb. 19, 1901. All tickets limited to return until March 7, 1901.

For further information call on Southern Railway ticket agents.

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Only one fare for the round trip via the Mobile & Ohio Railroad.

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Tickets on sale Feb. 11 to 18, good for return passage to March 7, 1901. Low rate tickets also on sale to New Orleans, La. Two wide vestibuled through trains daily, carrying Pullman palace sleeping cars to the Carnival City.

For tickets or further information, call on your nearest railroad agent, or write

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